

SECTION III. (*Continued.*)

CHAPTER VI (*continued*). Sub-Section (vii)

THE SACRAMENTS OF THE YAJUR-VEĀ.

The sixteenth sacrament, post-mortem rites.

(p) The sixteenth sacrament is *maraṇa*, death. Having finished all its work and exhausted all its energy, the *jīva* abandons the body.

Two kinds of *kriyā*, action, activity, are generally recognised, *ākraṣṭatā* and *mandatā*, tension and relaxation. The former accomplishes work; the latter is powerlessness or gradual decay and disappearance of action. During the performance of work the *jīva*'s energy is tense. He has acquired it in some way, and that way is this. The man engaged in active work becomes gradually slower and then entirely fatigued and exhausted as the work is completed. During that time of laxness and fatigue and, finally, rest, the work performed 'matures'. The maturing produces new energy. Then work begins anew, and so on, endlessly. Thus after eating (food, earned by work), sleeping follows, as is recommended. During the sleep the food produces fresh energy, and the man rises with powers renewed and performs

work afresh with success while those powers last. The process of birth and death, creation and dissolution, is the same. Activity begins with birth; when the work of life is finished, 'slowness,' *maṇḍaṭā*, relaxation, supervenes to allow of the maturation of the work. That slowing down is *maṛaṇa*, the act of dying or death. When no more power for work is left in this *sṭhūla* body, then it is abandoned by the *jīva*. 'The powerless and therefore useless should be abandoned'—is the common saying. Thereafter, the 'maturation' of the actions done in the *sṭhūla* or gross physical body, *i.e.*, the experiencing and assimilation of their consequences, takes place in the *sūkṣhma* or subtle body. 'Slowness' supervenes in the *sūkṣhma* body also in the course of time, and then the activity is transferred to the *kāraṇaśarīra*, the causal body; 'this' body is never abandoned (within the limits of one great cycle). New power is derived therefrom and new *sūkṣhma* and *sṭhūla* bodies are put on successively and thus birth on the physical plane takes place afresh. These three bodies, physical, subtle and causal, correspond to the Self, the Not-Self and the Negation.

When the *sṭhūla* becomes 'slow,' the *jīva* passes into the *sūkṣhma*, and this passing itself is dying. Hence the statement that, after death, the *jīva* goes to the abode of Yama.

Yama is *nivṛtṭi*, in-verting, re-verting, renunciation. The abode thereof is the *sūkṣhma-ḍeha*. Renunciation comes only after pursuit, *pravarṭana*; the *jīva*, retreating, retiring from the pursuit of sense-objects by means of and in the physical body, turns elsewhere. This elsewhere is the *sūkṣhma* body and it is the *yam-ālaya*, the abode of Yama. Confined there, the *jīva* dwells in *Kāma-loka*, the 'world of desire,' and experiences subtle actions (*i.e.*, either performs actions with the subtle body or experiences the fruits of sinful thoughts, *i.e.*, actions committed in thought during the physical life). Such experience is painful, whence the name and significance of *naraka*, (etymologically, 'the little, contemptible, evil or worthless man,') the nether world, purgatory. The world of *kāmanā* or desire is *kāma-loka*. The evil desires indulged in here in the gross body are 'considered,' digested, reflected or dwelt on, there. Hence many regrets and sorrows. Abandoning that subtle body again the *jīva* passes on to *Svarga* in the *kāraṇa* body.¹

¹ The reader may discern some discrepancy between the text here and the statements on the subject in other theosophical literature. Different seers and different systems of metaphysic and practical Yoga have propounded schemes of bodies and planes which vary more or less from each other. At the present stage of public knowledge it is not easy to

Svarga is happy. The *kāraṇa* is the *ātma*-reconcile them all with each other or to say determinately that any one of them is positively incorrect. But there is a general agreement that there are such gradations of bodies and planes, and an agreement of the majority, in India, that a scheme of three bodies, *sthūla*, *sūkṣma* and *kāraṇa*, dense, subtle and causal, and of planes or worlds corresponding to them, is the most intelligible and useful for the practical purposes of yoga. This scheme of three bodies may be regarded as the primary, and in accordance with the primal Trinity as said here. The next in degree of practical importance would be the scheme of seven, arrived at by permutations and combinations of the primal three. The *Praṇava-vāda* mentions septenates of various kinds repeatedly, amongst them seven sheaths or bodies, but not always by the same names. Current Vedānta has one scheme of five *kośhas* side by side with the scheme of three bodies. Theosophical literature, which has naturally undergone modification and also passed through a process of clarification and growth of ideas on this among other subjects, while accepting the three bodies as the fundamental fact, gives seven sub-divisions—a gross body, an ethereal double, an astral body, a lower mental body, a higher mental or causal body, a buddhic body, an *ātmic* or *nirvāṇic* body—and refers to still subtler or higher planes. All this at first sight is apt to be confusing, especially as to the why of all this multiplicity of bodies within bodies. An attempt to

deha.¹

The import of all these observations is simply that there is no entire cessation from activity to the *jīva* at any time, but only a cessation of one condition in the midst of an endlessness of conditions, a single determination in an endless general indeterminateness. Such a cessation is the sacrament of death. The (sub-conscious) rejoicing thereat is due to the expectation of the birth of fresh power. But because of the predominant manifestation of the Negation, grief is more manifest. The combination of This with Not, meaning the destruction of the This (more prominently than the creation of the Not with its hidden affirmation of new forms) gives rise to grief.

ascertain this why has been made in *The Science of Peace*, (pp. 125, 210, 211, 318) and will further be made in future notes in this work. (See foot-note near the close of the last Section, VI). In the meanwhile the triple division stands undisputed as primary.

¹This seems to mean that the cause of the fact that Svarga is happy is that the *kāraṇa* body is the *ātma*-body, the body in which the Self, which is bliss, is predominant, or, in other words, that for the purposes of this cycle, the causal body is, for all practical purposes, the innermost core and the immortal Self itself.

This maraṇa or death is san-nyāsa, as nivarṭana or renunciation is vāna-prasṭha, as pravartana or pursuit is gārhasṭhya, and as sampādana or accumulation and preparation is brahma-charya, corresponding to cognition, desire, action and summation. What is known as san-nyāsa with reference to the scheme of life, is maraṇa with reference to the scheme of sacraments.

The ordinance is that the dead body should be burned. Because of the constant connexion between the sūkṣhma and the sṭhūla, the jīva dwelling in the sūkṣhma-body wishes to come back to this world from Kāma-loka, and if the gross body continues to exist though dead, it may come back in an abnormal and unhealthy way. This is the way that mischievous preṭas, vampires, incubi, succubi, etc., arise. In Kāma-loka, the jīva continues to revolve in memory the objects it longed for formerly on earth, and endeavours to return to the gross body in order to enjoy them¹. Many serious

¹ A difficulty may occur here. As in the physical world, desires manifesting in the physical body reach out to and are gratified by physical objects so those in the astral body should correspond with astral objects; how is it then that the desires of the astral entity remain attached to physical objects and, impossible to gratify, become a means of pain and expiation? The explanation seems to be this:

troubles would arise from such a state of things, if it came about. To prevent it the lifeless gross body is cast into the fire.

Even after the destruction of the gross body, there remains another, the līṅga-ḍeha, type-body, which is similiar to the former in shape. This is included in the sṭhūla during life. And earthly objects can be enjoyed with this (alone, also); things greatly craved can be reached by it. Thus, we see in the case of dreams, that distant objects are reached with the līṅga-ḍeha, if greatly longed for. Or again, persons in different places in the physical body come together (in the līṅga-body). All *objects* exist in space; desire to obtain them links subjects to space, and space is entered into or traversed (quickly?) by means of the līṅga-ḍeha.¹

In the ordinary human being, the jñānendriyas and karmendriyas have their *centres* in the astral body and their *organs* in the physical; and, similarly, the fully developed astral being has his sensor and motor *centres* in the mental body and the organs, for the enjoyment of astral objects, in the astral body. In the midway condition of the preṭa, the centres are present in its astral frame, and he feels corresponding desires also; but there are no developed organs yet; hence disappointment and pain. (A.B.)

¹ See footnote in this chapter, p. 272 *infra*, attempting to reconcile discrepancies as to ḍehas and lokas.

Hence we find that in *h a t h a-y o g a*, by means of the violent processes called *kuñjara*, etc., the *jīva*, while retaining connexion with the gross body, can put it off and go forth (in the subtler); and so, many troubles arise from the (posthumous persistence of the) *līṅga-dēha* also. This body too is abandoned according to *karma*.¹ *Jīvas* while occupying the *līṅga*-body wander about here on earth. After that they dwell in *Kāma-loka*. Therefore should the gross body, when deprived of its own legitimate inspiring force, be cast into the fire. This is the *ḍāha*, cremation, and it is intended only to ward off the possible troubles mentioned above.

The *jīva* (that is passionate and full of unsatisfied appetites) is angered by the cremation of the body, and dwells in the burning-ground in his *līṅga*-body thereafter. The cremator comes away from the burning-ground. There is danger to him from the *jīva*. The desire (of the *jīva* for return to his ordinary physical life) is the source of the danger, though (the *jīva*) stays in the burning-ground. If the cremator stayed in the burning-place (and the dead *jīva* were especially violent) he too might be killed. On these facts is based the device mentioned in the *Tantra-shāstra* (dealing with

¹ Either the *jīva*'s *karma* in the sense of merit and demerit, or *vaidika karma* in the sense of ritual prescribed for funeral ceremonies.

such practices) that *japa* should be made in the burning-ground to 'bind' a *preṭa* and secure its services (for purposes usually of black magic). The *preṭa* is gratified by the *japa*, and desirable objects, such as it coveted in physical life, are offered to it. In such practices, it should be remembered that if the performer allows himself to be frightened, then his fate is miserable indeed. He suffers death or complete madness or some minor harassment. Because of such dangers the cremator carries iron¹ on his person, for a certain number of days. After the cremation comes the *aṣṭhi-sañchaya*, the collection of the bones; it consists in the casting into water of the ashes and the remnants of the bones. If these are not cast into the water, the angered *preṭa* can cause much mischief even with the ashes, and diseases may arise therefrom also. Hence it is very necessary to throw them into running water. The *preṭa* seeing the ashes thrown away, goes (*i. e.*, endeavours to go) with the cremator; to prevent this, it is 'fixed' to some place outside the town or the house with the power of *mantras*. Even the most

¹ A piece of sharp iron, like a knife, or pointed, like a dagger, is usually thus carried, now-a-days. The reasons may consist in the merely psychological *idea* of confidence associated with the possession of a weapon of offence and defence; or in some super-physical properties belonging to the metal.

powerful preṭa is subject to such power. While the preṭa remains unsatisfied, endeavours have to be made continuously to bring it contentment, *e. g.*, by ghata-sṭhāpana, the setting apart of a jar, whereby water and food are offered to it, and by dīpa-dāna, the offering of light, etc. If such things are done and the preṭa gets the pīndas, etc., he gradually forgets his connexion with the gross body, and is 'satisfied.'¹

Hence the shrāddha, offering of the dashagāṭra-pīndas, wherein each offering of one pīnda, ball of rice-paste, severs the preṭa's connexion with one of the dasha-gāṭras, the ten limbs (or parts of the body)². Six pīndas are offered before the cremation, also; their purpose is to accomplish

¹The text here seems to apply mostly to very unevolved persons, laborers, etc., of a low type, or very selfish people of a more evolved sort. (A. B.)

²The mantras used nowadays at this rite aim at forming the ten 'limbs'; the reconciliation is probably that they destroy the connexion of the jīva with the grosser physical and etheric and help to form the corresponding limbs of the sūkshma or subtle body, at first the lower astral, or the preṭa body of theosophical literature.

(It is an interesting coincidence that the Egyptian ritual for the dead, makes the dead man gather up his limbs on the other side of death.—A. B.)

the detachment of the jīva from the coveted objects of the household. These are offered in the order of cognition, action and desire, and thereupon the jīva casts off his craving for household objects, being drawn away from them by his wish for these pīndas¹ and by the attraction of the dead body, too, from the house to the burning-ground. This makes up the offering of the sixteen pīndas.

Besides this, another single pīnda is offered, before the cremation, in the burning-ground, as representing the samāhāra, the totality of cognition, desire and action; this shrāddha is performed by means of the samāhara-mantra. After this and the dasha-gāṭra, the eleventh pīnda should be offered on the eleventh day, for love of which the preṭa remembers not the gross body any more; this ekādashāha offering, on the eleventh day after death, is made with the smarāṇa-vināshana mantra that 'destroys the memory'. On the eleventh day, the vṛṣh-oṭsarga, the 'setting free of the bull,' is also performed. This too tends to the

¹The essence, aroma, or subtle aura of these pīndas, even though, in themselves, they may not be very attractive objects, would reach the jīva by the power of the mantras and so bring him positive gratification, while his craving for the other objects would be less capable of gratification; hence the drawing away from the one to the other.

satisfaction of the preṭa. The bull is given away, to some one as a gift, or is simply set free, in order to secure the release of the preṭa from his unhappy state. The Lord of the preṭa-world, dwelling in Kāma-loka, is also pleased with gifts of bulls.¹ 'Obtaining' the fruit of, *i.e.*, by virtue of such a gift, the preṭa casts off his liṅga-ḍeḥa quickly. Such is 'the deliverance from the condition of the preṭa.'

¹ The exact significance of this rite is not clear. One may note, in a general way, that each human race has its pet animal or animals. Thus, the horse and the dog are pets with the present fifth sub-race of the fifth Race, *viz.*, the European races; and the cat and the crocodile were the favourites of the Egyptians; so the bull and cow seem to have been connected with the Indian people, the first sub-race of the fifth Race, in a characteristic way (though the representatives of all other main types of animals are also included in the Hindū pantheon, as the 'vehicles' of the several chief gods and goddesses, with that 'comprehensiveness' which is the chief characteristic of the Hindū dharma.) The cause of such connexions would be found in the subdivision of all things whatsoever, according to the all-pervading principle of the 'rays,' castes, or guṇas. The setting free of a bull, as *nullius res*, to improve and multiply the race of this indispensable animal in India, would in itself be an act of merit as a direct service to the public, and so help the jīva, the merit being voluntarily transferred to his

Shayyā-dāna, the giving of bedsteads, etc., (on the eleventh day) is intended to win comfort for the jīva in Kāma-loka. Things given away here in the gross form are gained in Kāma-loka in the subtle form. Mantras convert them into that subtle form. All the beings of this world dwell for a time in Kāma-loka, and, while there, remember their loved ones, their friends, etc., of the earth; and where there is memory there is actual relationship, and therefore the performance of these acts of charity, etc., is right and helpful¹.

credit by his earthly progeny, who perform the act, by means of mantras. There may be besides, subtle magnetic effects such as those hinted at in the text. Thus, one theosophical explanation of rebirth in a lower kingdom is that an exceptionally depraved jīva which, even after having evolved to the human stage, retains bestial habits, is now and then tied to an animal body which has its own animal-jīva-tenant also all the while. It is quite possible that the bull-calf 'set free' in connexion with funeral ceremonies might serve some such purposes in cases now and then; though, now, it is more a matter of routine than of discrimination.

¹ These observations may help us to realise what amount of basis of fact there is in the practices of savages who slaughter relations, friends, servants, animals, at the death of their chiefs in order that they may keep the latter company; as well as in the gentler practices of more peaceful and organised

Thereafter comes the dvāḍaśa-āha-vidhi, 'the ritual of the twelfth day,' in accordance with the rule of the sixteen samskāras. Sixteen piṇdas are offered thereat; hence the name shoḍaśī-shrāddha. This shrāddha has reference to the brahmacharya and other āśhramas, stages of life, and the work (thereof, including the sixteen samskāras?) and is intended to bring about the abandonment of desire for or attachment to them, by the preṭa. It is true that they are renounced as soon as the body is renounced; but the constant practice, the habit, of them, through a long period of time, impresses them on the liṅga-ḍeḥa strongly and causes a fruitless and painful yearning.

For similar reasons we have the other shrāddhas, of the first, the second, the third month etc., (up to the twelfth?). The word 'monthly' here indicates avasthā, condition; there are sixteen such conditions or stages after death. Hence we have the offering of the sixteen

peoples like the Egyptians, Indians, etc., who offered and still offer bloodless help to their departed. The former would seem to be only the ferocious and fearful exaggeration and degeneration of the latter, appearing during the decay, the 'involution,' the diseased senility of dying races.

Actual relationship by *memory* is very significant and explains theosophical views on the subject.

piṇdas, shoḍaśa-pinda. After this, the preṭa abandons the town, and its liṅga-ḍeḥa breaks up rapidly. This liṅga-ḍeḥa is the embodiment of lok-eṣhaṇā, desire for the world; its form is like that of the gross body; and, after the death of the latter, it passes through the sixteen conditions mentioned before, for the gradual abandonment of which a pinda is ordained each month. This monthly offering should be made in accordance with the condition of the liṅga-body, at the times prescribed as most favourable to the dissolution of that condition, and at the time of the final casting off of the liṅga-body the yearly pinda should be offered. The ordinary length of life of the liṅga-ḍeḥa is one year after the destruction of the gross body; hence the extension of post-mortem ceremonies over one year. Thereafter the jīva goes in the sūkṣhma-ḍeḥa into Kāma-loka. But, by special means, the liṅga-ḍeḥa may be dissolved even at the same time as the sthūla; and, again, sometimes it lives for many years, in exceptional cases. The liṅga-ḍeḥa is called the preṭa and the Liṅga-loka is the Preṭa-loka¹.

¹ There may well appear to the reader a serious discrepancy between the text here and current theosophical views. The latter aver that the ethereal double can be separated from the gross-body

Altogether, fifty pindas are offered in the course of the funeral rites. The pinda (the first one?) of the burning-ground is not counted, as it is intended for one's (*i.e.*, the cremator's) own release (from pursuit by the preta) and not for the helping of the preta. The fifty during life only in the most exceptional cases, and that too for a very short time, and that it does not survive the disintegration of the gross body more than twenty-four hours at most. The text here says, on the contrary, that its normal term of separate existence is a whole year. The reconciliation will be found perhaps, in the view that the *liṅga-dēha* here does not mean only the ethereal double but also the lower astral body of theosophical literature. The distinction between the lower astral body and the higher astral body is not yet made there either with much clearness, but it is being recognised more and more. (See foot-note, p. 260, *supra*).

I have said above 'does not mean . . . only but also,' because it cannot be said that it means wholly and only the latter. It seems to me that this is the case with the names of all bodies, graded one with or within another. They pass from one to another, as ice to water and that to steam, in a manner which makes it difficult to say precisely where the one ends and the other begins. Hence the somewhat unsettled condition of the terminology. Indeed, in strictness, this is the case with all objects whatever; nothing can be rigorously defined and marked off from other

are made up thus: Six before the cremation, ten of the *ḍasha-gāṭra*, one of the *ekā-ḍash-āha*, sixteen of the *shoḍaśī-shrāḍ-ḍha*, sixteen of the sixteen (monthly) *shrāḍ-ḍhas*, and finally one of the *vārṣhika* or annual *shrāḍḍha*¹.

things, finally, though the predominant characteristic helps us to do so for practical purposes with regard to most things. As our knowledge of these bodies grows, our definition of them will grow more complete. In the meanwhile, we may provisionally assume that here *liṅga-dēha* corresponds with the lower astral body, which lives out its generally unhappy life in that region of *Bhavar-loka* which is known as the *Preta-loka*, while the higher astral body, which may be said to correspond to part of the *sūkṣhma*-body of the text, dwells in the other region of that same *Bhavar-loka* which is known as the *Pitṛ-loka* or *Kāma-loka*. So it is said, earlier in this chapter, that the *jīva* dwells in *Svarga-loka* in the *kāraṇa* body. This also appears to differ from the theosophical view and should be reconciled with it in the same way, by distinguishing a lower mental body from a higher mental body, the former, according to theosophical literature, being prominent in *Svarga* and the latter latent.

¹ In modern Hindū life, there is some conflict of practice as regards these offerings, mainly as regards the times at which they should be offered. These times cannot always be observed in exact accordance with the old rules. The sixteen monthly

In the true form of this consecration, the idea is: The I and the This are both Not; the Not predominates and is the source of all; all is naught, all is Not. To realise all as Not—this is the death-sacrament. The bond between the I and the This is broken, and the mutual 'deliverance' is the occasion of rejoicing. The two become one (and so abolish each other, Self—Not-Self—Not). All this appearance of separateness and contradiction disappears. The (separate) knowledge of the I, the This, and the Not is 'burned' up in the complete knowledge, 'I-This-Not,' so that neither the I is, nor the This, nor the Not (by itself). Hence the *jīva* who knows this is also a *preṭa*, *i.e.*, *prakarṣheṇa*, supremely, *iṭa*, arrived, attained, accomplished. *Prakarṣha* here refers to *prayaṭna*, effort, for this supreme knowledge is gained by supreme effort only.

offerings, compressed into twelve months by the text itself, are often in actual fact, finished within half that time or even less, in many cases. There is also a *shoḍaśhi* performed on the 13th or the 16th day after death, in many families, and so on. The principles having been lost sight of, and the orderly scheme of life laid down by Manu being very much disturbed and changed, the practices based upon them have also naturally become uncertain.

The fifty *pindās* in this connexion mean the various combinations of I-This-Not (?).¹ The six *pindās* before cremation are the six permutations of cognition, desire and action (taken two at a time?) each accompanied by the Not. The *sama-āhāra-pinda* or that offered at the burning-ground is the seventh, and corresponds to the combined activity of the six. Or taken in another way, we have the actor, the cause, the effect or work, the motive, the relation of these four, the following or working out or manifestation of that relation, and finally its destruction. The I is the actor; the particular 'this' in the I is the cause; the 'this' become (*i.e.*, become identified with) the I is the effect; ('May I become this and not this other' is the motive); the conjunction of I and this is the relation; 'I am this, this,' is the following out or manifestation or evolution; (I am) not (this, this, etc.) is the seventh (*i.e.*, destruction). (After all this there follows) again the I-This-Not-*am*, the connecting of the first three with the verb *as*, to be, (in consequence of which there is a reassertion of what has been denied, a rebirth, in endless succession). This itself is manyness. (Again) the sub-division of the three (by the same three) makes nine. That

¹ The text is here very obscure, and the translation is largely tentative in consequence.

which is beyond even these three (taken separately, *i.e.*, their summation and mutual abolition), the *śhūnya*, the vacuum, the no-thing, where even the Not is not—that is the tenth, the supreme condition. These make up the *ḍasha-gātra*. Then again we have the work, the activity, of I, and Not-I, and Not; and this work is of four kinds, *samyoga*, *viyoga*, *anuyoga*, *praṭiyoga*, conjunction, disjunction, association or similarity, contrast or contraposition (?). (By the sub-division of these by themselves) we have the sixteen *pindas*. The eleventh day *shrāddha* or *pinda* is the summation of all, the realisation of the underlying unity. After gaining satisfaction (thus there comes) *pralaya*, dissolution, reabsorption. That is the work of the *Na*. But after the *pralaya*, fresh power having been gained, new work is taken up. There never is a *pralaya* of the Whole at any one single time, but only a successive and endless gradation of *pralayas*, for all that is in *time* is successive. Out of this there again arises the performance of sixteen (offerings) because of the multiplication of the four, I, you, this and another. The annual *pinda* means the abandoning of the consciousness of these distinctions and the unification of all the four. Such are the fifty *pindas* in the aspect of knowledge.

Vṛṣh-oṭsarga, in this view, means the abandonment of the ever-bellowing bull of separateness, which first manifests in sound (in our system). *Vṛṣhabha*, the bull, is the sense of separateness, mine, thine, another's, and the 'casting away,' the 'letting loose,' of this is ordained by the science of the Self. So, the *shayyā-pradāna*, the gift of a bed, a place of rest (to all beings, in our consciousness) is the service of all beings in consequence of the consciousness of their unity; for whatever is gained from the Self should be given away to and for the sake of all selves. He who knows himself as the Universal Self, he has no egoism, no wish, for his separate individual self, nor any wish for another separated, individual self, but only for duty, *i.e.*, all selves; no *svārtha*, and no *parārtha*, but only *paramārtha*.

The feeding of *brāhmaṇas* and others is recommended at these sacraments; for according to the extent of his knowledge is the extent of the service that a *jīva* may claim, and *brāhmaṇas* are those who have most knowledge. They have risen above the distinction of my-self and another-self, of mine and thine, and know all as One¹; hence the giving of food to them is meritorious. At the same time, because of the fullness of one's own knowledge, and the

¹ See the extant *Vajra-sūchi-Upaniṣhaṭ*.

realisation of relationship with all beings, gifts should be made to all and not only to brāhmaṇas. Hence 'the supplying of nutriment to all' is also declared to be meritorious.

In the true form, the feeding of brāhmaṇas means association with those possessing knowledge. On the principle that mukṭi follows from knowledge of the Truth, the study of that Truth is itself the feeding and clothing and supporting of those that possess that Truth. They who are ever pondering on the Truth in this way are ever feeding brāhmaṇas.

Such then is the death-sacrament. Connect- with this is the maraṇ-āśhaucha, the impurity and segregation of the kinsmen and relatives of the deceased for a certain number of days after the death. What is contrary to nature, the non-fulfilment of the requirement of one's nature—this only is impurity, āśhaucha; for what is pure to one is impure to another at the same time, and again, in succession, to the same person, and what is impure becomes the pure and *vice versa*. Impurity and purity are thus relative to time and place. Now, cremation means the destruction of the sṭhūla body, whence anger in the preṭa and fear in the cremator; this condition of fear is the impurity; and according to the perfection of the knowledge of the cremator is the littleness of the impurity.

Hence, the brāhmaṇa, devoted to jñāna, cognition, knowledge, is purified in ten days, because of the triplicity of each combination of cognition, desire and action (?). The kṣhaṭṭriya, devoted to action, becomes pure in twelve days, because of the summation (the further addition) of cognition and action. Kriyā and jñāna enter into combination and the vaishya is the locus of that combination, (*i.e.*, ichchhā); he, therefore, is purified in fifteen days. The shūḍra, 'resting on' service, becomes pure in a month after the performance of the required service. The release from fear of the preṭa by the performance of the ḍasha-gāṭra, is the purification.¹

¹ The excellent sanitary results on the physical plane of such systematic segregation of families are patent, especially in the case of infectious diseases; and the more so when we remember that infectiousness is only a question of degree and not of kind, that *all* diseases, like even health, like passions, enthusiasms, panics, etc., are infectious, but some very much and some very little. But over and above this, there are the superphysical considerations mentioned in the text. To understand the connexion between the two we have only to call to mind the fact, now generally recognised, that fear is a predisposing cause of disease, being itself in turn the effect of a debilitated nervous system and unhealthy condition of body such as is favorable for development

Three more *shrāddhas* are spoken of, *ekoddiṣṭa*, *pārvaṇa*, and *sapīṇḍana*. The first 'having one object,' 'addressed to one,' is performed once every year, in the month and on the day of the death; the *jīva* derives comfort therefrom in Svarga and Kāma-loka by the power of word-sounds; the *mantra* of this ceremony confers happiness in Kāma-loka. The second is in the nature of a prayer for the emergence of the *jīva* from Kāma-loka and the strengthening of the *kāraṇa*-body; it is offered at a *parva*, joint, junction-point, turning-point. The prayer is addressed to Vishvedeva, the Lord of Kāma-loka: Do thou deliver him out of this world, he will do good work in Svarga. Vishvedeva hears these prayers only at *parvas*, the junctions of seasons, special occasions, holy days. If there are no such offerings and prayers, the *jīva* dwells in the two places for the full term required by his *karma*. It is true that *karma* cannot be annulled in any case; but what is meant is that the consequent punishment is quickened and its period therefore shortened; this is the justification for the prayer.¹

of the disease-microbe. A family possessed of 'knowledge' would ordinarily not allow itself to fall into such a condition, and so be able to throw off the 'impurity' more easily.

¹ It may also be said that the gifts and charities, etc., accompanying the prayer, help to balance the

In the true form, *ekoddiṣṭa* and *pārvaṇa* refer to *jñāna*. The former is the uprising of the One I, its appearance everywhere. The combination of the I with another, in the world-procession, is the latter; for a *parva* is made by a joining of two. The *Ātmā* is established thus; by this means; it is not born, nor ever dies, for such reasons; or is ever dying and being born—such reflexion is *pārvaṇa-shrāddha*. To enhance love with and for all, as if they were evil and sin committed by the *jīva*. That every *jīva* must suffer the due punishment of his sins, that there can be no 'forgiveness' of sins—requires to be construed in detail. For it is also true that love *can* share sorrow and so make it less, that Christ *can* atone vicariously, that the Ruler *can* forgive sins to the repentant. The exact physical counterparts are the payments of relatives' debts by other relatives, the remission of debts by rich creditors to submissive debtors, the pardon of criminals by imperial prerogative. The reconciliation is that in the endless chain of causes and effects, the infinite complications of Nature's Ledger of transactions between all *jīvas* that are but one Self, the relative who pays for another relative, the creditor who remits and forgives, the Christ who atones for others, the King who pardons is only paying back to the debtor, the sinner, the criminal, previous service rendered, to Self or country, or is now registering a loan to be recovered later.

one Self, to know with perfect faith that the *Ātmā* is in all the *parvas*, *i.e.*, *samsāras* or worlds, centres, junction-places of *jīvas* and of planes of matter—this is *pārvaṇa-shrāddha*.

Sapindana in the true form means *samāna-pinda-karaṇa*, 'same-body-making,' the co-ordination of all into one, (the reduction of everything, of all the World-process, into the Logion). *Brahman* is one; the many is not possible; manyness is nothing; the one is the many; the many is the one; nothing is destroyed, or becomes, or stays; destruction and stay are becoming; becoming is destruction and stay; those that have become, stay; those that are staying, dissolve; those that have dissolved, become again—the realisation of this order and succession running through all things is such coordination.

In the conventional form, *sapindana* is the *yojanā*, classing, joining, of the departed *jīva* with the father, the grandfather and the great-grandfather. *Yojanā* means the making over of the *jīva* to the hereditary rulers, the spiritual hierarchs of the family, the *ṛṣhis*, *brāhmaṇas*, etc., spoken of before, who are in the position of fathers, grandfathers, etc.¹ And this is done

¹ The experiences recorded in theosophical and in the better class of modern spiritualistic literature, go to prove the presence of 'office-bearers' in the 'invisible' worlds of the subtler planes who look

by means of *mantras*: Behold, this *jīva* entereth into *Kāma-loka* and other worlds, do ye protect him. This ceremony is also known as *piṭṛ-melana*, the 'joining' with the ancestors. Because of this inner significance is the ceremony performed even for those departed ones whose father, grandfather and great-grandfather may be living. The rites are the same for men as well as women; these are 'classed' with the mother, the mother's mother and her mother, etc.

Thus, then, these external ceremonies bring special results, physical and superphysical, in special kinds of pleasure or riddance from pain; but the real aim of all sacraments is to secure

after disembodied *jīvas* from the physical plane. The elaborate after-death ritual of Hinduism is intended to facilitate the work of these 'office-bearers' so far as possible. The physical devices, the use of fire and of running water, and there too of specially 'sacred' streams, etc., all becomes significant if we remember that the grosser and subtler worlds are not disconnected but correspondent, that they are always working in with each other, on principles of psycho-physical parallelism. Theosophical literature tells us that in the astral world the *āpas-taṭṭva* predominates; in the mental world, the *agni-taṭṭva*; therefore there are special contacts between these and the physical water and fire, etc., respectively.

the final illumination. And for this reason is it ordained that for those who have already passed through the fire of knowledge, no second cremation is needed, and *sannyāsīs* are not cremated in consequence. When the final knowledge has been gained, all sacraments are finished. All these sacraments are to be found hidden and taking place in every atom.¹

¹ The modern reader might question why all this excessive elaboration—as it would seem to him—of rites and formalities which remain empty after all the author's attempts to put significance into them? And indeed have not the Hindūs themselves practically given up the bulk of them? For answer—to a questioner in whose mind the whole trend and setting of the line of thought contained in this work, has not wholly failed to touch some even slightly responsive chord—two considerations may be recommended:

(a) It may be that all the elaboration *had* its use in an earlier day, in training the mind, but that only a small portion of it has use now, and is being accordingly retained, while the rest has been or is being, given up by the Hindūs themselves. The *dharma*s change with the *yuga*s, epochs and forms of civilisation—this is expressly recognised in the *Smṛtis* themselves. A definite origin in time, at a particular stage of human evolution, for the *shrāddha* ceremony, is clearly described in the *Mahābhārata*, indicating that the conditions of human constitution, in respect

Thus, then, these five *mahā-yajñas*, five *medhas* and sixteen *samskāras*, extending from birth to death; the life-activity of the *jīva* from this world up to Svarga; the cause of rebirth; the cause of reincarnation in special bodies; the re-experiencing of pleasures and pains; the mutual relation of objects and their origin; in short, the whole essence of *kriyā* or action, is described in the Yajur-Veḍa, together with the absolute necessity of the world-procession and its activity.

of physical and subtler bodies before that time were not such as to require *shrāddhas*. And in some future day, as seems to be promised by 'spiritualistic' researches and developments, if conscious intercourse between the living and the dead, the 'embodied' and the 'disembodied,' should be fully established again, probably the present *form* of *shrāddha* would have to become non-existent again. Briefly, with changes of the physical and superphysical conditions of the constitution of man and of his environment, changes take place in the 'sacraments' needed for the full living of his life. In earlier days these changes were deliberately made by 'acts of legislation' of recognised seers and divine kings, in whom people had faith; to-day they are brought about by instinctive struggles and revolutions between ruler and ruled who have little faith in and sympathy for each other.

The first maṇṭra of the Yajur-Veda is iś h é-
ṭvarje¹-ṭvā, etc. Beginning with this and up to
the very end, the whole of kriyā is successive-
ly described in its relation to time and space,
without which kriyā is not possible. These
three, viz., action or motion, time and space,
themselves constitute 'process,' and by means
of them is the work of Brahman accomplished.
Otherwise, indeed:

(b) The second consideration, practically a
continuation of the first, is that much more elabor-
ate saṃskāras—only not called by that name but
designated 'social conventions'—are being created
by the modern type of civilisation to replace the old
ones. One reads in a journal of the day that a
school has been established where young men are
initiated into the mysteries of the art of using
knives and forks, etc., correctly while eating in
company—and so forth. As to whether the one
set of 'initiations' is better, or the other, whether
'social conventions of etiquette' is a better name
than 'sacraments,' whether the religious atmo-
sphere and high and serious moral tone of the one
is more elevating or more deadening and depraving
to human nature, or whether the competitive wish
to shine as first in everything is such—all this is
matter of racial taste, itself governed by the general
scheme of evolution—for 'new' races are mostly only
new embodiments of the same jīvas, over and over
again.

¹ The modern reading is ṭvorje.

The Self transcendeth act and space and time.
This Ancient of all ancients needeth not
The offerings of ya jñā s small or great,
No vows or sacraments of triple thread,
Or piercing of the ear, or marriage-tie,
Or rite before or after birth or death.
Beyond all time and space It ever stands,
Beyond all reach of good or evil things,
I, This, and Not, a trinity in one,
A perfect Consciousness of Being and Bliss.